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WE MUST TAKE THE OFFENSIVE

By William Wilson McKinney, Ph.D., D.D., Pastor, First Presbyterian Church, Ambridge, Pa.

(Address delivered at Annual Meeting of National Reform Association, November 23, 1948)

In the dark days of the Reformation, Martin Luther sank into a prolonged mood of discouragement. A sense of failure overwhelmed him. Further effort seemed futile in the face of the forces that were attacking relentlessly. Coming home to dinner one evening, he found his wife dressed in the black garments of deep mourning. In surprise he asked, "Who of our friends has died?" Looking directly into his eyes, she replied, "You have been acting this past week as though you though God were dead. So I am wearing these appropriate clothes of mourning." It seemed to be the dramatized rebuke that his discouraged soul needed. After dinner he closeted himself with God in persistent prayer. Discouragement gave way to the renewed assurance of faith. A sense of the omnipotence of God stirred him into aggressive activity as he wrote the memorable hymn:

"A Mighty Fortress Is Our God
A Bulwark Never Failing"

Yes, God is not dead. He is still the ruler of His own creation. He is calling His church to take the offensive in the face of persistent discouragement and to launch a determined crusade against the forces of secularism and materialism that would banish all religion from our public school, would encroach in selfish greed upon the sanctity of the Sabbath, would prostitute the weakness of human nature and debauch American youth in intoxicating liquor.

Respectability Is Not Enough

Too many of our church members feel little or no responsiveness to the call of God for aggressive action against these acknowledged evils of our present day pagan civilization. They are satisfied to manifest in their own lives a sufficiently high standard of personal morality to merit recognition as respectable citizens. They are complacent in their own ability to conform to the accepted moral code of the community. It is, of course, a laudable distinction to be known as a respectable citizen. Would that everyone could merit a similar honor! Our communities would certainly be improved vastly.

But the Captain of our Salvation is not satisfied to have His followers rest content in their individual respectability. He would stir them into crusading zeal on behalf of their weaker brethren. "What do ye more than others?" he asks in stern expectancy. "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees (the respectable citizens) ye shall not enter the Kingdom of Heaven," He warns. Something more in service is demanded of a worthy Christian. True Christianity lies beyond mere respectability.

Respectability demands that we go the first mile which the law and common decency requires. Christianity requires us to go the second mile in aggressive service. Respectability asks that we conform to existing standards of morality. Christianity says: "Raise those standards. Be better than your fellowmen. Do more than they are doing."

John Brierly has reminded us that the prisons of the world have always held two types of individuals—those who have fallen below the standard of respectability and those who have risen above that standard. By way of illustration, he points to the three crosses in Calvary. The two thieves were there because they had violated the legal standard of respectability. The third cross held the body of Him who had risen far above accepted standards and who has proven Himself to be the Hope of the World and the Savior of Mankind. "If any man would be my disciple, let him take up his cross and follow me."

Offense Is The Best Defense

The militant forces of evil will never be defeated as long as the forces of righteousness are content merely to fight a defensive battle. Football coaches recognize as axiomatic the slogan "a strong offensive is the best defense." Victorious military commanders know the value of grasping the initiative in battle and keeping the enemy on the defensive. "Verily the children of this world are in their generation wiser than the children of light."

Neither discouragement nor complacency is an acceptable excuse for failure to take the offensive. An omnipotent God sounds the command: "Speak unto the children of Israel that they go forward." "All power is given unto me in heaven and earth, go ye therefore . . ."

Three Basic Principles

In responding to God's command to take the offensive in this critical hour when the well organized forces of secularism and materialism are everywhere in evidence, there are three basic principles

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we must always remember and cherish. These are the central convictions upon which the program of the National Reform Association has always been based.

The Source of Civil Authority is God

First, the historically demonstrated fact that God himself is the ultimate source of civil authority. Since God is the Creator of the Universe and the Controlling Force in the onward movement of His handiwork, He must be the ultimate power behind men and nations. History is simply the record of God's guiding hand in the affairs of mankind; evolution, the method by which His continued creative influence becomes effective.

It matters not whether it be the record of God's dealing with the Israelites, or with the Roman Empire that sought to destroy the heroic band of Christians, or the development of thirteen struggling colonies into a vast domain of liberty and democracy. The guiding hand of God is clearly evident in all the movements of the centuries and the changing fortunes of individuals and nations. "The Lord God omnipotent reigneth."

"There is no power but of God; the powers that be are ordained of God," declared the keenest logician of the Christian Church. In recognition of that fact, public officials take their oath of office in God's name, legislative assemblies open in audible prayer, testimony in court is made trustworthy, and days of Thanksgiving are observed.

To that God who standeth "within the shadows keepeth watch above His own" we pledge our primary loyalty. Acknowledgment of His authority should be incorporated in our national constitution. Our public schools should provide some form of religious training so that young people will think of God as the Supreme Authority in government, and thus correct the tendency to stress the economic interpretation of history.

The Kingship of Christ

As Christians we hardly need to be reminded of the second basic conviction of our Association that Christ is the Universal Savior and Ruler. "God has highly exalted Him and given Him a name that is above every name." "All power is given unto Me in heaven and in earth."

"Art thou a king?" asked Pilate in scorn. An affirmative answer comes ringing across the ages: "For this purpose was He born, and to this end was He sent to be the King of Kings and Lord of Lords." Pilate may crucify the Christ, yet by that very act of seeming triumph, Pilate sinks into scornful defeat and the cross becomes a throne upon which Christ rules over multiplied millions in the succeeding centuries of triumph.

In recognition of this sovereignty of Christ, the moral teaching of Christ is embodied in the common law of the nation, Christian customs and usages receive national sanction, the first day of the week is the official day of rest, and blasphemy against Christ is a crime. What is thus implicit in the social and legal structure of America must be made more explicit by a wider dependence upon Christ and a more earnest application of His moral and ethical teachings.

God's Will—The Basic Standard

The third principle is the logical deduction from these two previous convictions. If God is the source of all authority in government and if Christ is the divinely appointed sovereign, then the Will of God, as revealed in Christ and recorded in Scripture, is the standard for the nation. The question is, not whether a certain action is legal, but whether it is in harmony with the Will of Christ. Anything that is morally and ethically wrong cannot be tolerated in a Christian nation, even if it has temporarily received the sanction of an improperly conceived law. The Supreme Court may interpret the law, but only Christ can affirm its constitutionality in the law of the universe.

Now, it is upon the background of these three basic principles that we are asked to respond to the crusade of God as He calls us to take the offensive in a determined attack upon the forces of unrighteousness. These three basic principles become the marching orders of the Christian and the test of every program that claims to seek the welfare of humanity.

Can the liquor traffic, which robs men of their moral and financial strength and which seeks to enrich itself at the expense of the unfortunate, be in harmony with the Will of God? Can the encroachment of commercialized amusements upon the day set apart for man's true welfare be justified in the light of God's revealed Will? Can the gambling craze which seeks personal gain without compensatory effort and service be harmonized with the law of Him who said, "We are our brother's keeper?"

Can we place our hope of the future upon a militaristic program when all the time the Prince of Peace is calling us to build a world order where nations shall not lift up sword against nations? Can we permit or young people to be robbed of their heritage of faith by any secularistic interpretation of the Constitution? Weigh any problem upon these scales of divine justice, and responsibility of a Christian to crusade aggressively becomes individually apparent.

Guidance Through Prayer

How then shall we gain a more accurate understanding of the Will of God? The answer is always found in prayer. God has given us the heritage of a sound mind. He speaks to us in those reflective periods when in the quiet of His own sanctuary our thought is brought in harmony with Divine Will and a still, small voice of guidance speaks to us in the inner recesses of our own soul.

"I can do all things through Jesus Christ who strengtheneth me," is the testimony of those who have accepted the gracious assurance, "Lo, I am with you alway, even unto the end of the world."

THE SUPREME COURT'S TRAGEDY OF ERRORS IN THE ATHEIST SCHOOL CASE

(Statement adopted at the 85th Annual Meeting of The National Reform Association held in Pittsburgh, Pa., November 23, 1948)

Beneath all other contributing factors, modern democracy is rooted in religious faith. Our American ideals of freedom spring from faith in God. Our American democracy is the political expression of Christianity, whose founder, Jesus Christ, is the great exemplar of the principles of democracy.

Our forefathers established this nation upon religious foundations. Faith in God underlies and is distinctly avowed in the Declaration of Independence. Justice Brewer of the U. S. Supreme Court declared: "The American nation from its first settlement in Jamestown to the present hour is based upon and permeated by the principles of the Bible." To the same effect is the declaration of many of the Presidents of the United States, and other outstanding Americans. Thomas Jefferson said, "The Bible is the cornerstone of liberty." President Andrew Jackson, "The Bible is the Rock on which this Republic rests." President Hoover, "To the Book of

books we are indebted for our ideals and institutions." President Woodrow Wilson, "There are great problems before the American people. I would be afraid to go forward if I did not believe there lay at the foundation of all our schooling and all our thought, the incomparable and unimpeachable Word of God."

Secularism—An Enemy within our Gates

From the beginning, and throughout our entire history, an enemy has been at work seeking to undermine the religious foundations upon which our forefathers established this nation. That enemy is secularism. It aims, and is at work assiduously, to uproot and destroy these religious foundations and establish this nation upon purely secular foundations. To this end it labors to exclude the Bible and everything that is religious from our public schools and make our public education as religionless as if there were no God. It also seeks the elimination of all the many Christian features of our national life, such as the prohibition of the use of the oath in our Courts and in inducting public officials into office; the dismissal of chaplains in Congress, legislatures, army, navy, and in prisons and reformatories; the discontinuance of national Thanksgiving days; the repeal of our Sabbath laws; the erasing from our coins of the inscription "In God We Trust;" in short to bar God and religion from every sphere and department of our national life.

This enemy has been gaining ground toward the accomplishment of its purposes. If it were to succeed in toto it, it would bring about the downfall of our nation. President Calvin Coolidge has so declared:

> "The secular character of the state cannot stand. Unless destroyed, it will shake this nation to its foundations. No nation ever stood without religion. No nation ever can stand without religion . . . The forms and power of religion must permeate the state and be recognized by it."

Supreme Court's Decision Regretted

In this situation we profoundly regret the recent decision of the U. S. Supreme Court in the Champaign School Case, in which, on complaint of an avowed atheist, the Court handed down a decision barring non-sectarian religious instruction from the public schools of that city, and which in the light of the Court's opinions in support of its decision, would, if carried out to its logical conclusions, banish the Bible and all religion whatsoever from the public schools of this nation. It would also bar God and religion from the entire public life of the nation. In proof of this we cite declarations made by the majority members of the Court in support of their decision;

a. "The Constitution of the U. S. forbids the commingling of religious and secular instruction in the public schools."

b. "The First Amendment rests upon the premise that both religion and government can best work to achieve their lofty ends if each is left free from the other within its respective sphere."

c. "We have staked the very existence of our country on the faith that complete separation between the state and religion is best for the state and for religion."

This decision with its supporting opinions throws the weight of this high tribunal clearly upon the side of secularism in the great struggle to maintain the religious foundations of our democracy. If carried out to its logical conclusions, it would give us a purely secular system of public education and exclude from our national life the God to whom we owe our existence and our blessings as a nation.

We hasten to express our conviction that this will never take place. The God-fearing citizens of America will not permit it. We believe the members of this high tribunal would be shocked if what they imply in their opinions in this case, were carried out.

The Supreme Court of the U. S. is supreme as among all the courts of our country. But it is not supreme over the nation. The people (under God) are supreme, and the officers of the nation including even the members of this high court are the servants and not the masters of the people. And when these public officials misrepresent the people as we firmly believe they have done in this case, they can and will find ways—peaceful and lawful ways—to correct their mistakes.

The Supreme Court Neither Supreme nor Infallible

The Supreme Court is not infallible. It has made mistakes before and on further light and consideration has had the wisdom and courage to correct them. We believe this will result in this case. As loyal Americans, devoted to maintaining the foundation principles upon which our founding fathers established this nation we also believe it to be our duty to appraise this decision, to show up and give wide publicity to its errors and fallacies with a view to building an informed public opinion that will result in a reconsideration and reversal of the decision.

Opposition From High Sources

We are encouraged to do this by the wide-spread dissatisfaction, opposition, and even resentment that has already resulted from this decision—this, not merely from private citizens and groups, but from those who rank high in the field of law and jurisprudence. For example, the editor of the Journal of the American Bar Association in an editorial on this case says:

Reconsideration and Reversal Called For

"The McCollum case may be one of those fateful decisions which is ignored at the time and regretted in the future.

"The people should have the assistance of lawyers in coming to an understanding of its effects and implications. The latent considerations of the ruling could hardly be overestimated. It is an announcement by our Supreme Court on a fundamental principle not only of national policy but of our civilization and way of life."

One of America's leading authorities on constitutional law calls upon the Supreme Court to reconsider this "hasty decision" and describes its decision upholding Mrs. McCollum, the atheist, as "unsubstantial, unhistorical, and based on a figure of speech."

Other outstanding leaders in the field of law, and groups and organizations representing millions of God-fearing citizens in our land are also calling upon the Court to reconsider and reverse its decision in this case.

National Reform Association's Program

The National Reform Association, was organized 85 years ago to oppose secularism, and maintain and promote Christianity in our national life, and particularly to give the Bible and non-sectraian religious training their rightful place in our public schools. It will devote no small portion of its energies this coming year to a critical appraisal of the Court's decision in this case, to showing up and giving widest possible publicity to its errors and fallacies with a view to securing a reversal of the decision and thus removing this obstacle in the way of giving God His rightful place in our nation's schools and life.

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CHRISTMAS GREETINGS

As the Christmas Season approches we wish to extend to the readers of The Christian Statesman and the friends of National Reform our best wishes for a Christian Christmas and a Happy New Year. This is the season of good will and brotherly kindness. While the world is in turmoil and far from achieving that peace which Christ came to give, both individually and nationally, there are many reasons for thanksgiving and joy. In the very fact that this season of good will is ushered in on the day Christ was born, is a recognition that He is the source from which "peace on earth and good will toward men" comes.

Another is the infinite patience of Christ in carrying forward his gracious purpose of winning back to a loving God our wayward, sinful and rebellious world. Another that Christ is on His throne, the real ruler of this world and that nothing can frustrate His purpose of making the Kingdoms of this world the Kingdom of our Lord and His Christ.

Still another, that notwithstanding the tension in international relationship, another World War has been averted and that we have ground for hoping that it will not occur; that political leaders, even some who heretogave no place to God in national affairs are now confessing their helplessness, and saying that only religion can bring peace. These and many others, call for thanksgiving, assurance and joy. They also call for a redoubling of our efforts for peace, chief among which is prayer. We should heed Paul's exhortation to Timothy: "I exhort therefore that prayers be made for kings, and all that are in authority; that we may lead a quiet and peaceable life."

TURNING DEFEAT INTO VICTORY

We are giving large space in The Christian Statesman and The National Reform Association proposes to give a large place in its program to showing up the errors and fallacies in the U. S. Supreme Court's decision and the Court's opinions in support of the decision in the Champaign school case. The reason for this is that the Court's action in this case challenges not only the Association's program for the Bible and nonsectarian religion in the public schools, but also its entire program for the Christianizing of our national and governmental life.

This decision with the opinions of the justices in support of it (excepting that of Justice Reed, the one dissenting justice) goes squarely against the Association's entire program. If carried out consistently to its logical conclusion it would not only bar the Bible and religion from our public schools, but from our nation's life in its entirety. It would supplant the religious foundations on which the Founding Fathers established this nation with an atheistic foundation.

We predict this will not result from this decision. The God-fearing citizens of this country will not permit it. It is cause for profound gratitude that there has been such a wide and strong uprising against the Court's action in this case, not only among outstanding private and non-professional persons and organizations, but from those eminent in the field of law and jurisprudence. This leads us to believe that if this continues and is given wide publicity it will sooner or later result in a reconsideration and reversal of the Court's action. The National Reform Association is determined to do its part in showing up and giving wide publicity to the errors of the Court in this case.

The Court's action in this case has brought the even more basic issue to the front of the whole question of the relation of church and state and the relation of the state to religion and made of it a burning, practical issue. If the Christian leaders of America respond to this atheistic challenge, and lead the people in a calm, dispassioned discussion of this whole issue from the Christian viewpoint, this erroneous court decision will turn out to be a blessing in disguise and will result in atheism's greatest defeat instead of, as it now appears, atheism's greatest victory.

SOME STARTLING FACTS ABOUT AMERICA'S ENORMOUS DRINK BILL

By Tate T. Hackney,
Bureau of Internal Revenue, Louisville, Ky.

(The following is Mr. Hackney's article in part, taken from the "Civic Forum.")

Huge figures have always fascinated me and doubtless all who read this article were shocked and amazed at the size of America's drink bill for 1947. Here are the figures as released by the United States Department of Commerce in Washington, D.C., under date of June 10, 1948. Last year the people of the U. S. spent the stupendous sum of $9,640,000,000 for the several kinds of alcoholic beverages legally available.

"Let us imagine having this huge pile of money in silver dollars. A silver dollar weighs one ounce, is two and one-half inches in diameter and one-eighth inch thick. An ordinary railroad boxcar holds 30 tons or 60,000 pounds. This means that in order to transport our huge pile of liquor money in the form of silver dollars there would be needed just 10,041 boxcars and 201 locomotives, each pulling 50 boxcars. In other words, there would be a solid line of cars over 76 miles long. Assuming the rate of speed to be 30 miles per hour, more than two and one-half hours would be required for this train to pass a given point.

"Let us further imagine our huge liquor bill in the form of $1.00 bills. Now, let us pave an imaginary road around the world with these dollar bills and make it 8 feet wide. Yes, the 1947 drink bill in $1.00 bills laid end to end to a width of 8 feet would reach a total of 264 million miles, or gird the globe just 36 times.

"The money the people of our so-called Christian nation spent during 1947 for this poison beverage is about three times the amount of money spent for all kinds of public and private education; over nine times the amount of money raised by all religious bodies for churches and their maintenance; over ten times the cost and upkeep of all libraries; 17 times the outlay for all Federal Security, old age, unemployment pensions, training of nurses and vocational guidance; eight times as much money as required to pay the pensions of all veterans; 70 times as much money as the Red Cross raises and spends; over 100 times the amount of money used in fighting disease, infantile paralysis, cancer, tuberculosis, etc. *All spent for booze in a single year!*

"Money spent in quenching America's thirst for alco-

holic beverages in 1947 would have purchased 96 billion loaves of bread at ten cents per loaf, to feed the millions of starving people all over the world. It would have placed 4,800,000 missionaries all over the world each to receive a salary of $2,000."

MILITANT PASTORS WIN COURT DECISION

Rev. W. W. McKinney, Ph.D., D.D.

Recently the Ambridge Ministerial Association secured in the Beaver County Courts a verdict against the Slav Hotel which is interesting both as an example of what aggressive action by a Ministers' Association can accomplish, and also as a precedent which would be useful in other communities.

The Slav Hotel, located within 200 feet of one of the Ambridge public schools, had applied for a liquor license. A previous judge of the Beaver County Court, some years before had overruled the Liquor Control Board and had granted a license to this hotel even though it was within the 300 foot limit, prohibited by law. The ministers of Ambridge marshalled the support of their various congregations and strong resolutions of protest were sent to the Liquor Control Board. Two of the ministers appeared before the Liquor Control Board to present evidence which they had gathered personally. The Liquor Control Board refused the license for the two reasons, that the hotel was within 300 feet of a public school and second, that the testimony offered at the hearing "makes it apparent that this establishment is conducted primarily as a rooming, not boarding house, and not as a bona fide hotel where the traveling public may for a consideration obtain sleeping accomodations with meals.

The Slav Hotel immediately appealed to the Beaver County Court where the same ministers appeared with other witnesses to explain their active opposition. Judge Morgan Sohn who heard the case refused to overrule the Pennsylvania Liquor Control Board and ruled that the evidence indicates that "the proposed licensed premises is conducted primarily not as a bona fide hotel."

This decision of Judge Sohn in refusing to grant a liquor license to a hotel where the major revenue was derived from the sale of liquor, rather than from service to the traveling public as a hotel, is precedent which is very encouraging to the forces of righteousness.

The present liquor control law limits the number of licensed restaurants and clubs to one license per 1000 population. However, the law definitely excludes hotels from this quota. In many communities where the liquor quota is filled pseudo hotels are seeking liquor licenses by changing the second and third floor of the building into the twelve rooms required as a designation for a hotel. Since hotels of this type do not cater primarily to the traveling public, these rooms would be unoccupied by overnight guests. To secure necessary revenue, these unoccupied rooms would either be rented on a semi-permanent basis to residents in the community or sometimes for immoral possibilities. The decision of Judge Sohn in refusing to grant a license to this pseudo hotel which was simply trying to avoid the liquor quota law forms a new basis upon which protests against licensees can be made. Hotels must at all times have the specified twelve rooms available for transient guests where the traveling public can receive food and lodging.

While securing evidence to oppose the granting of the license representatives of the Ambridge Ministers' Association had appeared at the hotel seeking accomodations for the night and later had subpoenaed the hotel register to present in court. To check the growth of non-bona fide hotels as they attempt to circumvent the quota law is one of the definite responsibilities of Christians who recognize the evils of intoxicating liquor.

THE RELEGALIZED LIQUOR TRAFFIC IS AMERICA'S "ENEMY No. 1", "OUR WORST PLAGUE" ACCORDING TO WILLIAM RANDOLPH HEARST

(Newspaperman and Outstanding Leader for Repeal)

Hearst in his chain of newspapers, denounced national prohibition in the strongest terms, urged its repeal and return to the legal control of the traffic. He also inserted full page paid advertisements of the same character in other leading daily newspapers.

Now after 16 years of "Legal Control" of the traffic, he is greatly concerned over the awful conditions that the relegalized traffic has brought upon our nation. Editorially in his chain of newspapers, he is setting forth those conditions, declaring that unless something is done at once to remedy them, they will result in the downfall of our nation. Following are extracts from two of these editorials appearing in recent issues of one of his papers —The Sun-Telegraph of Pittsburgh, Penna. Similar editorials have appeared in other Hearst papers.

PUBLIC ENEMY No. 1

(June 26, 1948 issue of The Sun-Telegraph)

The police records and mortality tables in most towns and cities of the United States since 1933, disclose a fact which is at best shameful and at worst appalling.

The fact is that Americans do not know how to handle their liquor.

As any social observer, or any peace enforcement officer will attest, if something is not done about unrestrained and excessive drinking, America will soon become a nation of alcoholics.

The crowded saloon with its regular clientele of unescorted female bar flies, is a commoplace on any street; the daily toll of traffic deaths is heavily marked on police blotters with the letters HBD "had been drinking;" The divorce courts echo monotonously with testimony of habitual drunkeness.

In short, practically any offense which puts the citizen at odds with the law, is constantly being aggravated in numbers and gravity by the factor of intoxication.

This is bad enough if, as once was true, the culprits were men in the vast majority.

But nowadays women, and often minors of both sexes, are creeping up in numbers to the total of male sots.

It is no exaggeration to say that drunkeness is today the most serious and dangerous of our public problems.

If the trend toward general and unbridled drinking is not stopped, the very fiber of our national intelligence, the basis of our social stability and the spiritual foundations of our conscience will be dissipated in an alcoholic fog.

Something must be done, and done quickly, to prevent the self-poisoning of American men, women and children.

The time is long past when the state, mindful of its proper duty as guardian of the public health and morals and safety, must step in and save its weaklings from the consequence of indiscriminate drinking.

"OUR WORST PLAGUE"

(July 6, 1948 issue of the daily "Sun-Telegraph")

Americans are noted for their attentive concern over public health.

They move with generosity and energy to reduce the incidence and halt the ravages of dread diseases like cancer, tuberculosis, malaria, diptheria and the legion of infections that cause disability or death.

Vast sums are invested in research, laboratories, clinics and enforcement of hygenic measures.

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THE ATTITUDE OF JESUS TOWARD THE SABBATH

R. H. MARTIN

(Continued from September issue)

Third. Jesus gave much time on the Sabbath to ministering to the sick and suffering, and to the spiritually destitute.

Of his thirty-three recorded miracles seven were performed on the Sabbath. Some three months after the beginning of his ministry as he was passing the Bethesda Pool at Jerusalem where he had gone to attend the Passover Feast, he saw lying on one of the porches a poor fellow who had an infirmity of thirty-eight years standing, had compassion on him and healed him. You will find the record in John 5:1-9 and the discussion it provoked in verses 10-47. A few weeks later in the synagogue at Capernaum on the Sabbath he cast the unclean spirit out of a man, astonishing the worshippers—Mark 1:21-28—and going directly to the house of Simon and Andrew, healed Peter's wife's mother of a burning fever Mark 1:29-31. More than a year later, in the early summer, in a synagogue in Galilee on the Sabbath he healed the man with the withered hand, a Sabbath deed recorded by Matthew (12:9-14), Mark (3:1-6), and Luke (6:6-11). In October of the same year while attending the Feast of Tabernacles at Jerusalem he restored the sight of "a man blind from his birth." The record is found in John 9:1-7 and what developed from it in John 9:8 to 10:21. Later this year in a synagogue in Perea he healed on the Sabbath the woman who had been bent over double for eighteen years—Luke 13:10-17. Shortly thereafter at the dinner in the home of the Pharisee, referred to above, he healed on the Sabbath the man with the dropsy—Luke 14:1-6.

It was here that Jesus came into sharpest conflict with the religious leaders. To them these miracles were flagrant violations of the Sabbath law. They stirred up tremendous opposition. For this cause they persecuted Jesus and conspired to kill him.

What did Jesus mean by performing these Sabbath miracles of healing in direct violation of the Jewish ideas of Sabbath keeping?

By their legalistic interpretation of the Sabbath law the Jews had not only obscured the purpose and destroyed the true spirit of Sabbath-keeping, but had shut out of the day many of the blessed ministries it was designed to bestow. Jesus was recovering to the Sabbath these ministries—the ministry of recovering sick and suffering bodies by his miracles of healing, and all that ministry represents to us—unselfish service on the Sabbath in ministering to the sick and suffering in body, to the downcast in spirit, and above all to the spiritually sick and destitute, to those living without God and without hope. One of the great purposes of the day was to afford time and opportunity for this ministry. Jesus set himself foursquare against these religious leaders to restore to the Sabbath this ministry, and to teach for all time to come that it is an essential element in true Sabbath-keeping.

This is all the Gospels record of what Jesus did on the Sabbath. It is significant that in all the record there is not the slightest hint that he used any part of the day for secular ends. The modern view that if we use the morning hours of the day religiously, we can use the rest of the day for pastimes and sports or for secular labor, other than works of necessity and mercy, finds no basis in the Sabbath deeds of Jesus.

What Jesus Said About the Sabbath

What Jesus said about the Sabbath is recorded in six of his conversations or discourses. These give us in direct statement his Sabbath views in four great utterances.

First. "The Son of man is Lord even of the Sabbath day."

This saying is discussed above.

Second. "The Sabbath was made for man, and not man for the Sabbath."—Mark 2:27. Read Mark 2:23-28.

As Jesus' disciples passed through a grain field on the Sabbath they plucked a few heads of grain, rubbed them between their hands, and ate the grains of barley or wheat. According to the Pharisees, who were trailing Jesus, these disciples had committed a double violation of the Sabbath law; plucking the heads of grain was reaping, rubbing them between their hands, threshing. In reply to their charge that his disciples were breaking the Sabbath, Jesus laid down the principles on which works of necessity and mercy on the Sabbath are based. In substance he said: you have lost sight of the real purpose of the Sabbath. You teach that God made the Sabbath first, man afterwards, and that one of the ends of man's creation was to keep the Sabbath which, with you, means conforming to an infinite number of petty rules most of which are an actual hindrance to fulfilling the purpose of the day. You are all wrong. God made man first, the Sabbath afterwards, and the reason for his making it was to minister to man's need of his body for one day's rest in seven, to the need of his soul for a day of undisturbed fellowship with God and of spiritual service. This is the reason for the Sabbath law against work. But this prohibition of Sabbath labor must be interpreted in the light of the purpose of the Sabbath. It does not prohibit all work. The work necessary to meet the necessities and comforts of man's body, such as providing food to satisfy hunger, is lawful on the Sabbath. Otherwise its very purpose of recuperating man's body would be defeated. Furthermore, the Sabbath is not merely for rest, but for rest with a view to worship and spiritual service and all the labor necessary to this end is not only permissable but necessary on the Sabbath. For this reason the priests in the temple offering the sacrifices on the Sabbath are not breaking but fulfilling the Sabbath law. So with my disciples. In plucking and eating this grain they are meeting a bodily need. They are keeping their bodies fit for the spiritual service of the day.

Third. "It is lawful to do good on the Sabbath day." —Matt. 12:12.

Replying to the questioning of the Pharisees regarding his healing the man with the withered hand on the Sabbath, Jesus said, Is it lawful to save a life or to destroy it on the Sabbath? If any of you had a sheep and it fell into a pit on the Sabbath you would lift it out. By my Sabbath miracles of healing I am lifting men and women out of pits into which they have fallen. How much is a man better than a sheep! Therefore, it is lawful to do good on the Sabbath. He is saying by word what he had already said by deed, that by their interpretation of the Sabbath law they shut out of the day this ministry it was intended to bring to the suffering and the spiritually destitute.

Fourth. "My father worketh hitherto and I work." —John 5:17.

This was Jesus' answer to the Jews who persecuted him because on the Sabbath he made whole the impotent man. He justified this act by the example of God and by his own example. When God completed his creative work, he rested, but not from all work. In this, his Sabbath, he is carrying forward his work of sustaining and governing his creation, and his work of grace in redeeming man. I also, his Son, work on the Sabbath. Therefore, you would do well to follow my Father's example and mine in your Sabbath-keeping.

What did Jesus mean by his public and studied violations of the Sabbath law as interpreted by the religious leaders of the Jews? By their multitudinous rules and prohibitions regarding Sabbath-keeping, they had obscured the purposes of the Sabbath, made its keeping a matter of outward form, themselves slaves to Sabbath-keeping, and shut out many of the blessed ministries of the day. Jesus was recovering the Sabbath from Jewish perversion. He was recalling holy time from oppressive strictness. He was removing hindering regulations that the day might be used in ministering to the temporal and spiritual needs of mankind. He was lifting Sabbath-keeping from the low plain of the formalities to the higher level of the humanities. He was striking down Pharisaism in the Sabbath, but not the Sabbath itself. He was bringing the Sabbath ship into dry dock and scraping off the Pharisaic barnacles, not sinking the ship. He was interpreting, not abrogating the Fourth Commandment. He was giving to this Commandment, as he gave to the others, a higher and more spiritual interpretation.

Once there came into possession of a man who knew pictures an old canvas on the surface of which there had been splashed a very inferior portrait of the Virgin Mary. Something attracted this man's special attention to this canvas and carefully picking off, now here, now there, the outer covering he at last disclosed the real thing on the canvas—a majestic picture of our Lord himself by one of the great masters, and inestimably precious.

This is what Jesus did to the Sabbath and this was all he did. The blurring, hindering, slavery-inducing punctiliousness of the Rabbis he lifted from God's Sabbath and disclosed again to man its grand, benignant face as God originally gave it.

III. The Gospels, the Acts, and other portions of the New Testament present Jesus making changes in the Old Testament Sabbath to meet New Testament needs.

The Sabbath deeds and sayings of Jesus, as above, were all under the Old Dispensation, which ended with his death and resurrection. With the inauguration of the New Dispensation changes in the old Sabbath were necessary to meet the needs of the Christian Dispensation. Jesus made these changes, not by what he said about the Sabbath but by what he did—directly, and by his Spirit and through the Apostles (Acts 1:1-2).

First. Those features of the Old Testament Sabbath that were peculiar to the Jews, Jesus set aside.

The Jewish Sabbath had its ceremonial code. Many of their sacrifices were offered on the Sabbath. Now that Christ, of whom these sacrifices were types, had come all that was ceremonial in the Jewish institution passed away. The Jewish Sabbath also had its political code. Their civil Sabbath laws so far as they were peculiar to Jewish conditions and times, passed away. But the Jewish Sabbath also had its moral code. This carried over into the New Dispensation with the higher interpretation Jesus gave it.

Second. Jesus changed the day on which the Sabbath was observed from the seventh to the first day of the week.

TheSabbath of the Old Dispensation was a memorial of God's work of creation. The death and resurrection of Jesus completed an even greater work, that of man's redemption. This work also needed a memorial. For this reason Jesus, the Lord of the Sabbath, transferred the day of its observance to the first day of the week. How?

(a) He arose from the dead, not on the seventh but on the first day of the week. This was of divine forethought and purpose.

(b) Between his resurrection and ascension Jews appeared ten times to his disciples. Six of his appearances, all those of which the dates are ascertainable, took place on the first day of the week, not on the seventh day.

(c) The enthroned Lord fulfilled the promise made to the disciples, in pouring out his Holy Spirit on the day of Pentecost which was the first day of the week. On this day 3,000 were converted and the formal planting of the Christian church took place.

(d) The Apostles under the guidance of the Holy Spirit began to use the first day of the week for Christian worship. While they went into the synagogue on the seventh day to reach the Jews with the Gospel message they did not use this day for distinctively Christian ordinances. They used the first day of the week for baptism, the Lord's supper, and Christian worship.

(e) At the beginning of the New Dispensation the Christian Jews observed both the seventh day of the week Sabbath and the first day of the week Sabbath. Gradually, as they became more spiritual and came to a better understanding of Christianity, they left behind them the sacrifices, circumcision, and the seventh day of the week Sabbath of the Jews and observed only the Lord's Day, the day which through the enthroned Christ's guidance became the Sabbath of the New Dispensation. Thus changed and enriched Christ transmitted the Christian Sabbath, the Lord's Day, to the generations to come.

Jesus and Twentieth Century Sabbath-Keeping

Were Jesus here today, living in the midst of our 20th Century life as he lived in Galilee long ago, what would be his attitude toward the Sabbath of 20th Century America? The Sabbath of our day is all awry as was the Sabbath of Jesus' day, though from widely different causes. Would he not set himself against the perversion and desecration of the Sabbath of our day as he set himself against the perversion and abuses of the Sabbath of his day? Set himself to recover the true Sabbath now as he did then? And by so doing challenge us to give ourselves to the task of recovering the true Sabbath of God for our day?

To social worship and religious instruction he would give the supreme place on the Sabbath. It would be his custom now, as then, to worship in the House of God on the Sabbath and therefore it should be ours. How he would rebuke the multitude of non-church goers, especially church members, were he here today! Where are the 63,493,036 church members (according to the 1936 religious census) on the Sabbath at the hours of worship? Many of them are racing madly over the highways in their automobiles, off somewhere over the week-end, at the ball game, or the movies, in the fields or woods, everywhere except where they ought to be—in the House of God, worshiping and receiving strength for their souls.

Where would he stand on the question of secular labor? He recognized in his day that physical labor performed in meeting the necessities of man's physical being and his spiritual needs was lawful on the Sabbath, and he would do so today. But it is work in meeting the necessities, not the conveniences, nor the pleasures of man, nor his lust for financial gain that Christ sanctions. He would recognize the fact that more work is required on the Sabbath in our interdependent, complex civilization than was required in his day. But today there is a vast and increasing amount of secular labor on the Sabbath which is neither works of necessity nor of mercy. Millions of people are engaged in Sunday toil today to gratify the selfish pleasures or the greed for gain of their

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85th ANNUAL MEETING of the NATIONAL REFORM ASSOCIATION

The 85th Annual Meeting of The National Reform Association was held on Tuesday evening, November 23, in the East Liberty Presbyterian Church, Pittsburgh, Pa. The meeting opened with a dinner at 6:15 o'clock. Rev. Frank C. Ramsey, D.D., Pastor of the Central Presbyterian Church of Tarentum, Pa., was Toastmaster. Following the singing of two verses of "America" and the invocation by Rev. W. F. Harkey, D.D., of the Association's Board of Directors, a brief business session was held with Dr. R. H. Martin, President of the Association, in charge. Brief reports of the past year's work were presented by the Chairmen of the Publication, Field and Finance Departments and by the Treasurer of the Association. Our limited space will not permit a detailed report of the year's accomplishments. A few of the more important items follow:

1. Publication of The Christian Statesman every other month. Number of copies published, 25.000, reach-probably 15,000 people.

2. 100,000 copies of liquor leaflets in colors distributed largely from house to house.

3. Publication and distribution in part of 5,000 copies of a four-page circular publicising Dr. Fleming's book, "God in Our Public Schools." A Texas bookstore recently ordered 105 copies of this book.

4. Publication in Christian Statesman of three extended articles pointing out the errors in the U. S. Supreme Court decision in the atheistic school case. These articles to be revised and published in pamphlet form for wide distribution.

5. Fifty addresses made by Dr. Martin against repeal of constitutional prohibition in the Kansas campaign preceding the November election.

6. Seven county-wide mass meetings—Six in Ohio and one in Pennsylvania—addressed by Sam Morris, America's outstanding temperance orator and leader.

7. In all, probably 225 addresses made by the Association's speakers, including those made by the Southern California Branch.

8. The Association took a prominent part in the hearings before the Judiciary Committee of the U. S. Senate on the bill to prohibit liquor advertising; also in securing and giving publicity to the amount spent in advertising alcoholic beverages.

9. The increasing activities of the Southern California Branch were reported by Rev. J. Renwick Patterson, formerly of Los Angeles, but now of Pittsburgh, and the program of the Beaver County, Pa., Branch for 1949, was presented by William E. Black, resident of this county and now on the Association's staff of workers.

The following directors whose terms expired were re-elected: Bishop J. C. Broomfield, Rev. W. W. McKinney, D.D., Robert J. Dodds, Rev. W. F. Harkey, D.D., Rev. Charles T. Carson, D.D., Rev. Walter L. Moser, D.D., and Charles K. Anderson. New directors chosen to take the place of others, deceased or resigned on account of removal from the Pittsburgh district were: Rev. Frank C. Ramsey, D.D., Pastor of the Central Presbyterian Church, Tarentum, Pa.; Rev. J. Renwick Patterson, Pastor of the Central-Pittsburgh Reformed Presbyterian Church, and Rev. Kermit S. Edgar, Pastor of the Allegheny Reformed Presbyterian Church of Pittsburgh, Pa.

Following this business session, Dr. Ramsey, the Toastmaster, after some happy remarks and expressions of appreciation of the Association's work, introduced the speaker of the evening, Rev. William Wilson McKinney, Ph.D., D.D., Pastor of the First Presbyterian Church of Ambridge, Pa., and First Vice President of The National Reform Association, whose appropriate, inspiring and challenging address was a fitting climax of the annual meeting. This address, in part, appears in this issue of The Christian Statesman.

The Committee on Resolutions—Dr. R. H. Martin and Rev. H. B. Mansell—presented "A Statement on the U. S. Supreme Court's Decision in the McCollum School Case" which was adopted and which also appears in this issue of The Christian Statesman under the title, "The Supreme Court's Tragedy of Errors in the Atheist School Case."

The meeting was adjourned with prayer by Rev. John H. Gerstner, Jr., Pastor of the Second United Presbyterian Church, Wilkinsburg, Pa.

JESUS AND THE SABBATH

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fellow men. Jesus would cry out against the oppression of this vast army of Sunday toilers. He would champion the rights of the laboring classes to the Sabbath as a day of rest and family fellowship. He would insist that these men have souls and should be released from toil on the Lord's Day that they might go to the House of God and feed their souls on the bread and water of eternal life.

Where would he stand on the question of Sunday amusements and sports? On the crowding in upon this day of Sunday movies, Sunday baseball and the other forms of Sunday amusements which, however legitimate on other days are secular in character, and which as they crowd in upon the day, crowd out worship, religious instruction, and quiet meditation, turning his holy day into a holiday? Who that knows Jesus at all, who that knows the supreme place he gave to the spiritual, to the needs of the soul in comparison with the pleasures of the body, doubts where he would stand? He would set himself like a rock against this rush of amusement mongers and selfish pleasure-seekers who would crash in the Sabbath gates and take over the day, dedicated to rest and the things of the spirit, to use it for their own selfish ends. He would take his stand against an Open Sunday. He would call upon America to reclaim and hold fast the Sabbath as a holy day.

"OUR WORST PLAGUE"

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There is, however, one disease of vast social and medical importance, shameful and squalid in itself, a destroyer of minds and bodies, a prime cause of vice and crime, a major factor in violence and death, which is being allowed to grow unchecked.

That sickness and derangement is alcoholism. Alcoholics suffer destruction of their moral fiber.

Drunkenness works its ruin far beyond the physical, mental and spiritual body of the drunkard.

Its victims are more among those who do not drink, than among those who do.

The habitual excessive drinker afflicts and humiliates and often leads to destruction, whole families, societies and classes.

That is something that cannot be said of cancer or tuberculosis.

Alcoholism, in fact, is the one disorder that qualifies as our worst threat to national sanity in modern times.

It is something that is either curbed, quickly and drastically, or something that will, in time, vitiate the vigorous stream of American life and lead it into the same morass where rest the glory and grandeur of other civilizations which succumbed, first to internal vice, and then to external enemies.